

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 46.—Vol. XV. Saturday, November 12, 1863. Price One Penny.

PROCLAMATION BY THE GOVERNOR OF THE TERRITORY OF UTAH.

(From the Deseret News Extra, Aug. 25.)

Whereas the Utah Indians of this Territory have been for some time, and still are, in a state of open and declared war with the white settlers, committing injuries upon them at every opportunity, killing them, driving off their stock, and burning their mills and dwellings: and

Whereas numerous responsible affidavits are lodged in the office of the United States District Court for Utah Territory, setting forth that certain white inhabitants of this Territory, in defiance of all law, justice, and humanity, have trafficked, and do still traffic with the said hostile Indians, selling them powder, lead, and guns, and threaten to continue to do so; and whereas such conduct tends directly to augment burdens which are already exceedingly onerous: Therefore, to promote the public safety, and preserve the property and lives of the people from hostile Indians:

I, BRIGHAM YOUNG, Governor and Ex-officio Superintendent of Indian Affairs of the said territory of Utah, do hereby order and direct, as follows, to wit:

1st. Let all the forces be in readiness to march to any point at a moment's notice; when not in service, remain in their various locations, using all diligence to completely secure sufficient hay, and all the crops, and keeping strict guard upon stock, and all exposed property, and prosecuting the completion of their duties with all possible speed.

2nd. Let every person be prepared to defend himself, and to aid others by personal service, or with supplies, whenever required.

3rd. Every person, whether resident, or non-resident, is hereby strictly forbidden to give, trade, or in any way voluntarily put in possession of any Utah Indian, any powder, lead, gun, sword, knife, or any weapon, or munition of war whatever; or to give, or in any manner render to any Utah Indian, any aid, shelter, food, or comfort, either directly or indirectly, unless by permission or license from the Superintendent of Indian Affairs, the Indian Agent, or Sub-Agent; and every license to trade with the Indians in this Territory, is hereby revoked; and every person to whom the opportunity offers, is required to notify passing emigrants, and non-residents, of this Proclamation, so far as trading with, or aiding Indians is concerned, and forthwith report, to the nearest civil or military officer, every case of departure from the most rigid compliance with this prohibition and revocation.

4th. As small and large war parties of Indians are constantly prowling about, watching for unguarded points, let all who go into canyons, or any retired places, go armed, and in sufficient numbers to be safe; and all are required to be constantly on the alert; and all officers must preserve order, and carry out the orders and regulations which have been given since the commencement of Indian hostilities.

and may hereafter be given, and enforce the same when necessary.

5th. Heavy expenses have already been incurred by the inhabitants of this Territory, in defending themselves against hostile Indians, and much property has been lost and destroyed; and such will continue to be the case, until hostilities cease;

Therefore, officers of every grade, when on duty, are required to keep an accurate account of all services performed, and expenses incurred under their commands, on account of hostile Indians, or other evil disposed persons, whether residents or non-residents, and promptly forward the same to the office of the Governor, and Superintendent of Indian Affairs.

L. S.

In testimony whereof, I have hereunto set my hand, and caused the seal of said Territory to be affixed, at Great Salt Lake City, this nineteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-three, and of the Independence of the United States of America the seventy-eighth.

By the Governor,

BRIGHAM YOUNG.

WILLARD RICHARDS, Secretary *pro tem*.
Appointed by the Governor.

INDIAN DIFFICULTIES.

(From the *Deseret News Extra*, Aug. 25.)

Since our brief detail (to July 27th ultimo) of the principal events of the present Indian aggressions, but few facts of general interest have transpired. On the 10th instant, at twenty minutes past ten, P.M., the Indians commenced firing on a party of ten men, under command of Lieutenant R. Burns, who were encamped on Clover Creek, in Juab Valley, and continued firing until forty minutes past eleven, slightly wounding Isaac Duffin in the knee, killing two horses, and wounding one horse and several calves. In the morning Lieutenant Burns' party judged, from the signs, that they had killed two Indians, and wounded three.

On the 17th, as four men were hauling lumber from Snyder's mill, near Parley's Park, and had arrived just east of the summit of the second or big mountain, a party of Indians fired upon them from an ambush, and instantly killed John Dixon and John Quayle, and wounded John Hoagland through the fleshy part of his arm, between the shoulder and elbow. Hoagland and Knight then unloosed and mounted two horses, and escaped to this city, leaving the dead, and four horses and two mules in possession of the Indians. A detachment was immediately sent out, who brought in the dead bodies, un mutilated, the day following; a portion of the detachment proceeded to Snyder's mill, dismantled it, and all returned in safety, and without being able to find any In-

dians. No further collisions have taken place.

George A. Smith, Colonel commanding the southern military department, returned to this city from Iron county on the 22nd, and Lieutenant Colonel William H. Kimball arrived from the same region on the 24th instant. They report all the settlements south of this county, either in excellent condition for defence, or rapidly urging on the completion of their fortifications; and that the inhabitants are using all exertions to secure their crops, and preserve their stock and other property.

Colonel Kimball's party were closely watched by the Indians until they reached Punjun Spring, in Juab valley, when the Indians were discovered retreating into the mountains, without making any demonstration, being over-matched by the vigilance of Colonel Kimball and his command.

At four o'clock, P.M., of the 23rd instant, the Bishops of all the wards of this city, met in the State House, with the City Council, and reported all their wards unanimous for walling in the whole of the city, with a good ditch upon the outside of the wall; whereupon the City Council appointed Albert Carrington, Parley P. Pratt, and Franklin D. Richards, a committee to locate the line of said wall, and report thereon on Saturday the 27th, from which date the wall and ditch are to be laboured upon with all diligence until

completed. The wall will be built of mud taken from the ditch, and mixed with straw, or hay, and gravel, and laid up in courses as deep as the consistency of the mud will allow, to be repeated when the

previous course is dried, until the wall is finished. This is deemed to be the cheapest, and in the end, most durable method that we can at present adopt.

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Monday, the 4th. The Elders began to spread abroad in all parts of the land, preaching the word.

Saturday, the 9th. Myself and the principal heads of the Church, accompanied the wise men of Zion, namely, Bishop Partridge, and his Counsellors, Isaac Morley and John Corry, and President W. W. Phelps, on their way home, as far as Chardon; and after staying all night, blessed them in the morning, and returned to Kirtland.

Soon after, I wrote for the *Messenger and Advocate*, which was published in the April Number as follows—

Brother O. Cowdery: Dear Sir—This place having recently been visited by a gentleman who advocated the principles or doctrines of those who are called Abolitionists, if you deem the following reflections of any service, or think they will have a tendency

to correct the opinions of the Southern public, relative to the views and sentiments I believe, as an individual, and am able to say, from personal knowledge, are the feelings of others, you are at liberty to give them publicity in the columns of the *Advocate*. I am prompted to this course in consequence, in one respect, of many Elders having gone into the Southern States, besides there being now many in that country who have already embraced the fulness of the Gospel, as revealed through the Book of Mormon, having learned by experience that the enemy of truth does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stirring up the indignation of men upon all matters of importance or interest; thinking perhaps that the sound might go out, that "an Abolitionist" had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all he said was concurred in, and received as Gospel, and the word of salvation. I am happy to say that no violence, or breach of the public peace, was attempted; so far from this, that all, except a very few, attended to their own avocations, and left the gentleman to hold forth his own arguments to nearly naked walls. I am aware that many, who profess to preach the Gospel, complain against their brethren of the same faith, who reside in the South, and are ready to withdraw the hand of fellowship, because they will not renounce the principle of Slavery, and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection of all men, and especially before they advance in an opposition calculated to lay waste the fair States of the South, and let loose upon the world a community of people, who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity, and virtue.

No one will pretend to say that the people of the Free States are as capable of knowing the evils of slavery, as those who hold them. If slavery is an evil, who could we expect should first learn it? Would the people of the Free States, or would the Slave

States? All must readily admit, that the latter would first learn this fact. If the fact were learned first by those immediately concerned, who would be more capable than they, of prescribing a remedy? And besides, are not those who hold slaves, persons of ability, discernment, and candour? Do they not expect to give an account, at the bar of God, for their conduct in this life? It may no doubt with propriety be said that many who hold slaves live without the fear of God before their eyes; and the same may be said of many in the Free States. Then who is to be the judge in this matter?

So long, then, as those of the Free States, are not interested in the freedom of the slaves, any other than upon the mere principles of equal rights, and of the Gospel; and are ready to admit that there are men of piety, who reside in the South, who are immediately concerned, and until they complain and call for assistance, why not cease their clamour, and no further urge the slave to acts of murder, and the master to vigorous discipline; rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their conditions? I do not believe that the people of the North have any more right to say that the South *shall* not hold slaves, than the South have to say the North shall.

And further, what benefit will it ever be to the slave, for persons to run over the Free States, and excite indignation against their masters in the minds of thousands and tens of thousands, who understand nothing relative to their circumstances, or conditions? I mean particularly those who have never travelled in the South, and scarcely seen a Negro in all their life.

How any community can ever be excited with the chatter of such persons, boys, and others, who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me; and when I see persons in the Free States, signing documents against slavery, it is no less, in my mind, than an army of influence, and a declaration of hostilities, against the people of the South! What can divide our union sooner? God only knows.

After having expressed myself so freely upon this subject, I do not doubt, but those who have been forward in raising their voices against the South, will cry out against me as being uncharitable, unfeeling, and unkind; wholly unacquainted with the Gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the Ancients upon the matter, as the fact is incontrovertible, that the first mention we have of slavery, is found in the Holy Bible, pronounced by a man who

was perfect in his generation, and walked with God. And so far from that prediction, being aversive from the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude! And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren." "Blessed be the Lord God of Shem; and Canaan shall be his servant."—Gen. ix. 25, 26.

Trace the history of the world from this notable event down to this day, and you will find the fulfilment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will he until it is effected by as great power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the designs of the Lord, will learn, when perhaps it is too late, for their own good, that God can do His own work, without the aid of those who are not dictated by His Counsel.

I must not pass over a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, "I am the Almighty; walk before me, and be thou perfect." Paul says the Gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, &c. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed differently. And if he was instructed against holding men-servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost his blessings; which was not the fact.

Some may urge that the names man-servant and maid-servant, only mean hired persons, who were at liberty to leave their masters or employers at any time. But we can easily settle this point, by turning to the history of Abraham's descendants, when governed by a law from the mouth of Jehovah himself. I know that when an Israelite had been brought into servitude, in consequence of debt, or otherwise, at the seventh year he went from the task of his former master, or employer; but to no other people or nation, was this granted in the law to Israel.

And if after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges—bore his ear with an awl, and that man was "to serve him forever." The conclusion I draw from this, is, that the people were led and governed; and if such a law was wrong, God only is to be blamed, and Abolitionists are not responsible.

Now, before proceeding any further, I wish to ask one or two questions—Were the Apostles men of God, and did they preach the Gospel; I have no doubt but those who believe the Bible, will admit these facts; and that they also knew the mind and will of God concerning what they wrote to the Churches, which they were instrumental in building up. This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says: "Servants be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, Forbear threatening, knowing that your master, also, is in heaven; neither is there respect of persons with him."—Eph. vi. 5, 6, 7, 8, 9. Here is a lesson which might be profitable for all to learn; and the principle upon which the Church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here, certainly, are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord; the master in turn, is required to treat him with kindness before God; understanding, at the same time, that he is to give an account. The bond of fellowship is not withdrawn from him in consequence of his having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses, says,—“Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is

according to godliness; he is proud, knowing nothing, but doing about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the Abolitionists in the world.

Before closing this communication, I beg leave to drop a word to the travelling Elders. You know, brethren, that great responsibility rests upon you; and that you are accountable to God, for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the Church, concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact, it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters to use them with kindness; remembering that they are accountable to God, and that servants are bound to serve their masters with singleness of heart, without murmuring.

I do most sincerely hope, that no one, who is authorized from this Church to preach the Gospel, will so far depart from the Scriptures, as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for His glory, and the accomplishment of His work. Praying that God may spare you to do much good in this life, I subscribe myself your brother in the Lord,

JOSEPH SMITH, JUN.

The remainder of this month, and May also, was devoted to the spiritual interests of the brethren; and particularly, in devising ways and means to build up Kirtland, and in fact, the city began to spring into existence, like the opening-buds of the forest.

May 10th. Brother Heber C. Kimball came to me for counsel, to know whether he should go into the vineyard to proclaim the Gospel, or go to school. I told him he might do either, that he should choose, for the Lord will bless you or you shall be blessed. He chose to go into the vineyard; he likewise immediately started, and went down through the State of New York, into the State of

Vermont, to his native country. He stopped a short time, and then returned back to the city of Ogdensburg, on the St. Lawrence river, where he built up a Church of twenty members. When about leaving that place, my father, and uncle John Smith, came to him, and blessed the Church with Patriarchal blessings. When they came to brother Kimball, they were very much depressed in spirits, for when they came through the town of Potsdam, their brother, Jesse Smith, having a spirit against them, in consequence of their religion, swore out an execution against my father, and levied upon his horse and wagon; and to settle the affair, and get out of his clutches, my uncle, Silas Smith, (who had returned to that place on private business,) stepped forward and paid fifty dollars, in order that they might pursue their journey home.

May 16th. President O. Cowdery having preferred a charge of unchristian-like conduct, to the High Council, against Jenkins Salisbury, the Council assembled in the Lord's House, when it was proved that he had so conducted himself, as to bring unnecessary persecution on myself; that he had neglected his family, leaving them without wood, without provisions, or telling them where he was going, or when he should return; that he used strong drink, and had been intimate with other women.

Elder Salisbury confessed his propensity for tale-bearing, and drinking strong liquor, but denied the other charges. The Council decided that he could no longer be an Elder, or member, in the Church, until there was a thorough reformation.

Charges were also preferred against sisters Hannah Brown, and L. Elliot, of unchristianlike conduct. They confessed they had been guilty of telling falsehoods.

The Council reprov'd them, and permitted them to retain their standing in the Church.

The Council then withdrew fellowship from Elder Charles Kelly.

My cousin, Elias Smith, arrived from St. Lawrence county, New York, with the information that his father and family, and uncle Silas and family, were on their way to Kirtland, and that my grandmother was at Fairport.

May 17th. I went, in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother,

Mary Smith, aged ninety-three years. She had not been baptised, on account of the opposition of Jesse Smith, her eldest son, who has always been an enemy to the work. She had come five hundred miles to see her children, and knew all of us she had ever seen—was much pleased at being introduced to her great-grandchildren, and expressed much pleasure and gratification on seeing me.

My grandfather, Asael Smith, long ago, predicted that there would be a Prophet raised up in his family, and my grandmother was fully satisfied that it was fulfilled in me. My grandfather Asael died in East Stockholm, St. Lawrence county, New York, after having received the Book of Mormon, and read it nearly through; and he declared that I was the very Prophet that he had long known would come in his family.

On the 18th, my uncle Silas Smith and family arrived from the East. My father, three of his brothers, and their mother, met the first time for many years. It was a happy day, for we had long prayed to see our grandmother and uncles in the Church.

On May 27th, after a few days' visit with her children, which she enjoyed extremely well, my grandmother fell asleep without sickness, pain, or regret. She breathed her last about sunset, and was buried in the burial ground near the Temple, after a funeral address had been delivered by Sidney Rigdon. She had buried one daughter, Sarah; two sons, Stephen and Samuel; and her husband, who died October 30, 1830, and left five sons and three daughters still living. At the death of my grandfather, who had kept a record, there were one hundred and ten children, grand-children, and great-grand-children. My uncle Stephen, and aunt Sarah, were buried side by side in the burial ground in Royalton, Windsor county, Vermont. Stephen died July 28th, 1803, aged seventeen years, three months, and eleven days.

May 28rd. The case of Elder Charles Kelly was again brought before the High Council, then in session, and it was proved that he left his family in a destitute situation, about the time of the solemn assembly, with other unchristianlike conduct, for which the Council decided that he be expelled from the Church.

Also Asael Perry was cut off from the Church for unchristianlike conduct.

Job L. Lewis was excluded from the Church, for treating the society with contempt.

May 27th. Died, in Kirtland, Miss Mary Smith, in the thirty-fifth year of her age. The deceased was a member of the Church of Latter-day Saints, and died in the triumphs of faith.

June 2nd. President Phelps wrote from Liberty, Missouri, to President O. Cowdery, from which are the following extracts—

Since I returned home to Missouri, I have been but on two expeditions, examining the regions of the "Far West." Soon after our return, Bishop Partridge and myself passed from Liberty to the Northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's, generally denominated "Yankee Smith." It is customary, you know, for the sake of provincialism, among nations, kindreds, and people, to nick-name by their religion, or province, or ancestry; so that one can be distinguished by being an Israelite, a Canaanite, a Christian, a "Mormon," a Methodist, or a corn cracker, or a mighty hunter, &c., according to fancy or favour.

From Mr. Smith's, we proceeded North-easterly, through some timber and some prairie to Plattsburg, the county seat for Clinton county, "a smart little town," containing from fifteen to twenty hewed log cabins, and the brick body of a two story court house, thirty-two feet square. This town is located on the west side of Horse and Smith's fork of the little Platte, contiguous to the timber on these streams, twenty-five miles north of Liberty. The timber, mill, and water privileges may answer a very small population, but for a large, they would be nothing. There are now three stores, and soon will be four. Clinton county is mostly prairie, with here and there a few fringes or spots of timber on the creeks that run into the Little Platte and Grand rivers.

From this town we made the best course we could to the waters of Grand river. We had a "sort of a road for a little bit" towards Bushy Fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning, and no compass; but with the blessing of the Lord, we came to "some house" in the afternoon, and passed into Ray county. On Shoal creek, where there is water, there are some tolerable mill seats; but the prairies—those "old clearings," peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards,

rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was, or is, as to these vast prairies of the Far West, I know no further than we have revelation. The Book of Mormon terms them, the land of desolation; and when I get into a prairie so large that I am out of sight of timber, just as a seaman is "out of sight of land on the ocean," I have to exclaim—What are man and his works, compared to the Almighty and His creations? Who hath viewed His everlasting fields? Who hath counted His buffaloes? Who hath seen all His deer on a thousand prairies? The pinks variegate these wide-spread lawns, without the hand of man to aid them; and the bees of a thousand groves banquet on the flowers, unobserved, and sip the honey-dews of heaven. Nearly every skirt of timber to the state line on the north, I am informed, has some one in it. The back settlers are generally very honourable, and more hospitable than any people I ever saw, you are in most instances, welcome to the best they have. *

W. W. PHELPS.

The High Council assembled in the Lord's house in Kirtland on the 16th of June, Presidents S. Rigdon, and F. G. Williams presiding, to investigate the charge of "*a want of benevolence to the poor, and charity to the Church,*" which I had previously preferred against brother Preserved Harris, and Elder Isaac McWhithy. After a full and lengthy investigation, the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the Gospel of Jesus.

In the pleas of the Counsellors, in case of Elder McWhithy, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He pleaded excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him

* This was the case until they began to oppose "Mormonism."—HISTORIAN.

there, and obligation for the remainder, with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars; because the accused told him such a story, he calculated to keep it himself.

The accused, Elder McWithy, arose and said it was the first time he had been called upon to clear himself before a High Council. He complained of being called contrary to the rules of the Gospel, before the Council. The President decided that as the case was now before the Council, it could not now be urged, but should have been made in the beginning. He pleaded that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard to-day,

because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the Church.

During the quarter ending the 3rd of June, 1836, two hundred and forty-four Elders', eleven Priests', three Teachers', and five Deacons' licenses were recorded in the license Records, in Kirtland, Ohio.

June 22nd, 1836. My father and uncle John Smith started on a mission to visit the Branches of the Church in the Eastern States, to set them in order, and confer on the brethren their Patriarchal blessings. I took my mother and aunt Clarissa (my uncle John's wife,) in a carriage, and accompanied them to Painesville, where we procured a bottle of wine, broke bread, ate and drank, and parted after the ancient order, with the blessings of God.

(To be continued.)

The Latter-day Saints' Millennium Star.

SATURDAY, NOVEMBER 12, 1853.

FOREIGN MISSIONS.—The past year has been fraught with many important events, connected with the spread of the Gospel among the nations of the earth. The laudable exertions, in various countries, of the many Elders, will be looked upon by them with lasting pleasure, and will serve to heighten their joys, and hopes of an eternal reward. But a few short years have rolled away since the Prophet Joseph heard the heavenly angel commanding him to see that the Gospel of the Son of God, as declared to him, was carried to every nation, kindred, tongue, and people, that the end might come. He commenced the work this wonderful message dictated to him, with all the zeal and energy of youth, fired by the inspiration of heaven. We can now gaze upon the scene which the wide world presents, and behold "Mormonism" and its advocates marching, with an unwearied tread, upon almost every land, while even the islands of the sea utter the responsive echo that is heard from shore to shore the world around, proclaiming the power of truth which has once more descended from above. Such has been the success of the Elders of Israel, who have gone forth to open up foreign missions, declaring Joseph and Brigham to be God's Prophets unto man, that a wondering, astonished world are compelled to admit that the influence and power which sustain them are more than earthly; that the sword, the bayonet, the blazing torch, and the excited prejudice of the multitude, have all been used in vain to arrest the alarming progress of a work which those men have power to control. This fact has now become so apparent, that the many thousands of Saints, scattered almost the world over, are filled with that unshaken confidence in each other and their God, which only heaven-born truth can plant in the hearts of men. With what inconceivable delight those heavenly messengers must be filled, to whom were committed the guardianship and keys of this last dispensation, as they witness the blessing of Omnipotence upon that work which is destined to become a kingdom, and fill the whole earth; while even the earth itself conspires with heaven to bless her sons who only seek the happiness of man, and the glory of their God.

We have observed, with no small degree of interest, the course and policy of those who have been engaged the past year in opening up new missions, the signal success which has attended some fields of labour, and the resistance offered to Elders in others, sometimes resulting in imprisonment and banishment. The present unstable condition of the governments of the earth presents many important considerations to those Elders who are endeavouring to spread Gospel truths among them. These considerations are so varied that no general rule could be applicable to all countries, for introducing a message so revolutionizing as the Gospel message! But from our own trifling experience and close observation we shall venture to offer a few suggestions upon that course which appears to us most universally adapted to the accomplishment of the desired object.

"Mormonism" is exceedingly unpopular among almost all classes of people, where it has not been correctly represented; and "Mormon" Elders, in a strange community, are but little less so. Under these circumstances, where free toleration does not exist, almost all applications to the authorities, for liberty to publicly disseminate the Truth, have been denied the Elders. Scarcely anything better could be expected under the circumstances. Most governments in the old world are becoming more and more sensible of their weakness. The utmost vigilance of officials is barely sufficient to suppress the spirit of insurrection that is so universally diffused among the people. This spirit is daily threatening the peace of many nations, and only seeking an unguarded moment, to make one universal wreck of thrones and powers now tottering upon the very verge of ruin. Rulers, in very many instances, well know that the hearts of their subjects are alienated from them, and are only subject to them through fear, and under these circumstances every thing that is calculated to excite or agitate the public mind, must be avoided. This is the rulers' only policy to lengthen out a few short days their political existence, which is their sole ambition. The petty tyrannical power that has been so successful as to fasten its galling yoke upon the necks of enough to support it, is by no means inclined to suffer its honours and titles to be extinguished, while it has no other prospect but to wear the yoke itself. The people therefore must be forced into subjection, and no one must be allowed to have influence among them, unless that influence tends directly to strengthen the political administration, and fasten it stronger upon the people. This is the policy of most governments.

An Elder, therefore, bearing the Holy Priesthood, and wishing access to the people, is at once denied. He advocates the right of Messiah to reign over the children of men. His errand is to publish the liberty of the Gospel, which makes men free indeed. His message may not be known by those who thrust him out, and deprive him from having access to the people, thousands of whom would hail his message with delight, as the dawn of salvation to them; but the spirit which is in them is sensible when it comes under the influence of the Holy Priesthood, and consequently resists it. Having almost unlimited control over mankind, it operates instinctively through them to resist the good, saying to him who administers the Law of Righteousness, "We will not have thee to rule over us." Such is the spirit which has been universally manifested towards the Elders when they have applied to authority, for permission to come publicly before the people.

This policy, to get before the people, having been generally unsuccessful, the question arises—what other policy can be adopted? The old adage may serve to answer the question—"If you cannot do as well as you would, do as well as you can." If an Elder is sensible that he cannot obtain public privileges, he may perhaps effectually accomplish his object through a patient use of his private advantages, and in many continental countries this appears to be the only hope of introducing the true Gospel

plan to the people. To depend upon making personal acquaintances, when going into the midst of strangers, requires more time and patience, but is often the most sure way of obtaining those public favours which are so desirable.

There are but few places where an individual with proper credentials is not allowed to visit as long as he pleases, mingle with the people, and make as many acquaintances, both in high and low circles, as is agreeable to him, so long as he does not excite the public feeling, or take a stand which directly attracts the attention of the authorities. When these common advantages are improved, and friends obtained in respectable society, an Elder's power and advantages are increased in proportion, and he may soon be able, assisted by the influence of his friends, to urge his suit for public advantages, with success. When an Elder has obtained friends, he has laid the foundation to his future labours for the happiness of men, and the honour of his God. The hearts of men must be secured, before the Gospel, which is the power of God, can be imparted to them. The ears of the people constitute the high-way to their hearts, and there are but few places where they cannot be reached in a private capacity, while the public ear is as strictly guarded by authority, as the Tree of Life was in the garden by the flaming sword.

During our late visit to the Continent, our own personal observations fully confirmed our previous views, formed by carefully observing the policy which has been pursued in opening up many new missions the past year, which views were, that in many countries the liberty of public preaching could not reasonably be expected until the road had been paved to it by private exertions, even where the letter of the law guaranteed such liberty. To urge a demand even for the liberties of the law, has often proved extremely prejudicial to all future operations of such Elders. In some cases Elders are now labouring under great difficulties, and are barely able to maintain their position, because of first introducing themselves to the notice of the authorities, who not only denied them their requests, but most jealously watched them ever after, while the law guarantees to them every liberty they could wish. These Elders might perhaps be succeeded by others, who could enjoy much greater liberties, simply by avoiding notoriety. When a denial is met with from authority, all that is accomplished must then be by private exertions. The fact of an Elder's having received that denial, prejudices the minds of the people, and excites the vigilance of the police; difficulties arise almost insurmountable, exertions prove futile, and perhaps the field is entirely abandoned.

Some of the most successful missions have been established where private introductions have been obtained from one grade of society to another, affording the Elders a favourable opportunity of establishing an unquestionable character for purity of motive, and peaceful intentions, until they have applied for a public position in society and obtained it by almost universal approbation of the authorities. This position once gained is certainly an enviable one, and affords great advantages for doing good. It is a lawful right, a universal privilege of the Elders, to gain the confidence of all good and honest persons as fast as they can get access to them. None are more worthy of that confidence than those who bear the Holy Priesthood, and seek to administer life to the people. It is for this purpose that God has conferred authority upon them, that they may have power over the hearts of the children of men, to lead them in the way of righteousness, and bring them home to God. An Elder naturally feels that it is his right to gain friends wherever he goes, that he is sent forth into the world for that purpose, and as fast as they are gained, to use them for the extending of God's glorious work. Herein he gets honour to himself, and glory to his God.

It has afforded us unspeakable pleasure to hear, so frequently, such favourable

tidings of the work abroad, and we have watched with prayerful anxiety, the interests of foreign missions, as well as that more immediately under our care. The work of the Lord is as dear to us in India, the Continental countries, and the distant Islands, as in Great Britain; and our suggestions and counsel, which have been given to the Elders abroad from time to time, either in public or private communications, were only to be used where they might be deemed appropriate and beneficial. It is for the same object these suggestions are given, to be used where they may prove advantageous, without dictating to those whose circumstances we cannot fully appreciate. Most of the Elders now labouring in foreign missions are of our personal acquaintance, and we would assure them of our most sincere favour and regard, which we do not express by private letter as often as we could wish, because of our multiplied and incessant labours.

FOREIGN INTELLIGENCE.—*Deseret*.—We have received a month's later news from *Deseret*, but not much of it. We have letters and a small *Deseret News Extra* of August 25th, the *News* office being nearly destitute of paper till supplies arrived from the east. We learn that the Indian disturbances were still unsettled, as will be seen from the Proclamation of Governor Young, and the detail concerning Indian affairs, in the present Number.—Dr. John M. Bernhisel was elected delegate to Congress, by a majority of 1232 over all other candidates.—The Temple wall was progressing, the north side was nearly ready for the pickets.—With the exception of rainstorms on the 19th and 20th of August, the weather had been dry, and fine for ripening and harvesting the crops, but the fruit season was late.—A heavy and generally well behaved emigration was passing through the Valley to California.—The Iron county iron works were temporarily suspended in consequence of the Indian hostilities. The works would be resumed as soon as Cedar Fort was built, and the crops secured. The coal in Iron county was pronounced by the judges as good as they ever saw. John D. Lee's post at Harmony, on the Rio Virgin, 22 miles south of Cedar City, was vacated. The inhabitants of Cedar City and vicinity had removed into the lines of a new fort, which they were building. All the inhabitants of Iron county were living in Cedar and Parowan Forts, the other settlements being vacated, and most of them razed to the ground to prevent Indians from taking ambush in them.—The wall round Salt Lake City was to be 12 feet high, 6 feet thick at the bottom, tapering the first six feet to a thickness of 2½ feet, which thickness was to be maintained to the top. The length of wall to be built was about seven miles.—The August Conference had been held, but no Elders were called upon to take missions. A few volunteers were appointed to Europe.—Elders Spencer and Houtz arrived in the Valley in the latter end of August.

APPOINTMENTS.—Elders Philemon C. Merrill, Henry E. Phelps, and Benjamin Ashby, are appointed to labour under the direction of Elder Channcey G. Webb, Pastor of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

Elder James Carrigan is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Sheffield, Lincolnshire, and Bradford Conferences.

Elder David B. Dille is appointed to labour under the direction of Elder John S. Palmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elders John D. T. McAllister and Lorenzo D. Rudd are appointed to labour under the direction of Elder Dorr P. Curtis, Pastor of the South, Wiltshire, and Land's End Conferences.

S. W. RICHARDS.

ARRIVAL OF ELDER I. C. HAIGHT AT GREAT SALT LAKE VALLEY.

Great Salt Lake City, Aug. 31st, 1863.

Elder S. W. Richards—Dear Brother—Having arrived safely at home, and being surrounded with the endearments of wife, children, and friends, I embrace the earliest opportunity to drop you a few lines, to let you know of the welfare of the Saints that are on their way to the home of the Saints, in the valleys of Ephraim.

I wrote you from the Missouri River, giving you all the information that I was in possession of, relative to the camps. After seeing all the companies safely across the Elk Horn, I waited there some four days for Elder Levi Stewart to accompany me across the plains. We left the Horn on the 26th of July, and proceeded on our way to the Loup Fork. All the companies had to ferry both the Horn and the Loup Fork, which made a great addition to the expense. I came up with Elder John Brown's company (which was the last company that started) on the 27th, camped with them, and found them all well, and in good spirits. I left them on the 28th, and came up with Elder A. M. Harmon's company; left them on the 29th, and overtook Elder J. W. Young's company, in the Sand Hills, between Loup Fork and Wood River, and travelled with them to Wood River, and staid over Sunday, the 31st, with them. Sister Young's health is very delicate, also Elder Rostron's. After making some repairs, we held meeting in the evening. All seemed to feel first-rate, and rejoiced that they were thus far on their journey, enjoying good health, except the above cases. I left Wood River on the 1st of August; overtook Elder Gates and company on the 4th, on Skunk Creek, all well; passed Elder Forsgren and company at Cold Springs, and Elder Wheelock and company the same day, all getting along first-rate, good health prevailing in all the three camps, and

their cattle were doing well. There has been more feed on the banks of the Platte this year than ever has been, and far too much water—all the dry creeks were full of water. I passed Elder Shurtleff on the 6th, on the Sand Hills, quite well; left Elder Spencer and company on the 14th, twenty miles above Laramie, all well; Elder Clawson's company, on Deer Creek, on the 17th; Elder Crosby and company, on the 21st, at the three crossings of Sweet Water; left my horses and carriage with him, and got some fresh horses to come in with; passed Elder Miller's company on the Sandies, and Elder Wilkie on Bear River; and arrived at home on the 29th, in good health.

I will now say that I never saw the emigrants enjoying better health than this year. The Lord has blessed them exceedingly in all things. Their cattle have done well, feed being good except on the Sandies, or from Pacific Springs to Green River. The Indians have been very peaceable on the way. We met a large posse going out to arrest Bridger and some of his gang, that resisted the authorities of Utah. They have stirred up the Indians to commit depredations upon our people, and some of our people have been killed; among others brother Dixon, that lived with Elder Taylor. What will be the result, I do not know, but I fear that we shall have some little trouble with them. Every thing is going along first-rate here, prosperity has attended the Saints in all their settlements.

I must now draw this scrawl to a close, praying the Lord to continue to pour out His richest blessings upon you in all your labours.

With kind love to you, and all in the office, and all the faithful Saints, I remain your fellow servant,

I. C. HAIGHT.

THE FIRST DUTIES OF A BRIDE IN SIBERIA. —It is a received custom that every young bride, on her arrival at her husband's house, must invite guests to a dinner prepared by her own hands; and this repast is considered a test of the education she has received at her parents' house. Shame and disgrace are the consequences should she be found deficient on such an occasion; and shame, also, to the parents who did not attend to this essential branch of her education. Whereas her success in gratifying her guests, is taken as a proof, not only of the woman's own excellence, but also as no small recommendation to her own family, among whom she must have had so good an example, and received such excellent instruction.—*Leisure Hour.*

THE SCANDINAVIAN MISSION.

ENLARGED ISSUE OF THE SCANDINAVIAN STIERNE—REPUBLICATION OF THE HYMN BOOK—BAPTISM OF 975 PERSONS IN SIX MONTHS—APPOINTMENTS OF ELDERS TO SWEDEN, NORWAY, &c.

Copenhagen, 28 and 29, October 20, 1858.

President S. W. Richards.—Dear Brother.—We published the revelation on Celestial Marriage, the first of October. It was well received by the Saints, and I have not heard of any objections brought against it by the world. That, or something else has created an interest, for our Hall has been quite full every Sunday since, and the strangers pay good attention.

Since changing our location, the demand for the *Scandinavian Stjerne* has increased, so that we have increased our issue one half. The demand for our books has also increased considerably. We are about translating the third No. of "Divine Authenticity," and we expect to publish it soon. A new Hymn Book is now in the press, but gets along slowly.

Our General Conference was held on the 6th instant. It was well attended, and a good spirit prevailed. We appointed three experienced Elders to Norway, to labour under the Presidency of Elder E. G. M. Hogan; and ten Elders and Priests to Sweden, to labour under the Presidency of Elder Winberg. Prospects in Sweden are brightening. We made several appointments for the Conferences in Denmark. The reports from the several Conferences are favourable, showing that the work is increasing. From our statistical report for the half year ending October 6th, it appears that nine hundred and seventy-five have been baptized during that time. The work is breaking forth upon the right and left. I heard from Norway yesterday, the Saints are baptizing many. From present prospects, there will be more religious

liberty granted than in Denmark, as it is thought that the Church of Jesus Christ, will be acknowledged as a Christian Church.

I see nothing to prevent this Mission becoming equal to that of the British Isles, only give it age. There have been forty-one baptized in the Copenhagen Branch since I came here. We are doing our best to make the people acquainted with the truth, and to do them good. If the rich and high-minded are not willing to humble themselves, and receive it, nor respect the servants of the Lord, according to their real merit, we know the honest poor will, and rejoice into the bargain. This inspires us with hope and desire that every barrier which prevents the truth from having access to the honest in heart, may be moved out of the way. I see nothing to discourage in the least, but quite the contrary, for every thing appears favourable, and the Lord crowns the labours of His servants with success.

I am well, excepting the tooth ache, which makes me write very brief. I have not written to Elder Spencer, as he wished me. If convenient for you, as you are communicating with him, give him my best respects, and say to him that I am very busy all the while, but will try to find time to write him.

Give my love to the brethren in the office, and all who may inquire after me.

May the Lord bless you, and all that appertains to you, is my desire continually.

Yours respectfully, in the New and Everlasting Covenant.

JOHN VAN COTT.

THE MORMONS.

(From *Homes of the New World*, by Frederika Bremer.)

North America is usually upbraided, in Europe, with its many dissimilar religious sects, its many separated churches. Nevertheless it may be perceived at the same time that they are possessed of an essential

unity in doctrine and life, although each individual sect has, as its germ, gathered itself around some one individual truth which it elevates for its standard.

"What, even the Mormons?" you may

ask, suspiciously. Without being able to speak with precision of that which is distinctive in the doctrines of the Mormons, I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. The Mormons acknowledge, as theirs, the revelation of Christ and the Bible. Their later prophets (as I myself had the opportunity of ascertaining) have given merely more close and more special prophecies of Christ, but no new doctrines. I was assured by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the people *were remarkably pure*, and that the Mormon women *were above all blame*.

The founder of the sect, Joe Smith, was a man of simple education, but possessed of extraordinary natural gifts, even

of that secondary, prophetic kind which is known in Scotland under the name of "second-sight." He himself believed in his revelations—at least in a part of them. After his death, the Mormon community was governed by men whom Joe Smith appointed to be his successors. They rule, as Smith had done, according to the word of the Bible, and the inspiration of the Spirit. The hierarchical character of the government under prudent leaders, constitutes its present strength, and has caused its rapid prosperity, under the Anglo-American moral law and order—which even in the valley of the Salt Lake, shows its formative powers—that very form of government constitutes its danger, and may probably one day bring about its fall. And that day will be whenever it violates the sanctity of private life. Should the *inspiration of the government* permit polygamy, the Anglo-American home will never allow it.

VARIETIES.

ATHENS has recently been visited by frequent and violent earthquakes.

THE man who minds his own business has a good steady employment.

THINGS are so linked together, that Dr. Francis says a rise of 25 per cent. in log-wood would ruin half the port wine dealers in the country.

THE whole number of persons convicted of crime in the United States for the year ending June, 1850, was about 27,000; of these, 13,000 were natives (including coloured prisoners), and 14,000 were foreign born.

MISS LUCY STONE of Boston, a "woman's rights" woman, having put the question, "Marriage, what is it?" an Irish echo in the *Boston Post* inquires, "Wouldn't you like to know?"

SPIRITUAL Medium tables now give revelations upon a new principle, first discovered in Germany, and recently introduced in Paris. An instrument similar to a mariner's compass turns and points to certain characters, and so answers questions.

THE *New York Tribune*, Oct. 11, announces the appointment of John W. H. Underwood, of Georgia, Associate Justice of the Supreme Court of the United States for Utah.

THE following is said to be an infallible remedy for bronchitis:—Take honey in the comb, squeeze it out, and dilute it with a little water, and wet the lips and mouth occasionally with it.

AT St. Michael's Church, Liverpool, on Sunday, Oct. 23, an extraordinary scene took place. One of the ministers, the Rev. Mr. Carpenter, read prayers in the morning, during which the congregation were very attentive. After prayer, the Rev. Mr. Morrall, another of the ministers ascended the pulpit, gave out his text, and commenced to preach, when immediately two thirds of the congregation arose and left. This scene was repeated in the afternoon, when the Rev. Mr. Pugh commenced to preach. In the evening, the Rev. Mr. Carpenter preached, and was listened to attentively. The Revs. Messrs. Morrall and Pugh are accused by the congregation of holding and teaching "high church" doctrines. The congregation, feeling these doctrines obnoxious to them, and having appealed to the bishop of the diocese, without obtaining redress, came to the resolution to leave the Church whenever the above two gentlemen preached. This was the origin of the scene narrated above.

UNDER the new act passed for the abolition of transportation to penal settlements abroad, several convicts have been released from confinement at Woolwich, on tickets of leave, giving them freedom in the United Kingdom and the Channel Islands. Such convicts are under the surveillance of the police, and if found returning to their former evil haunts, companions, or practices, will be liable to be sent again to the hulks, without trial, to finish the original term of their sentences.

THE JEWS' EARLY MARRIAGES.—There is a great antipathy among the Jewish people to celibacy. The Rabbins teach that every Jew ought to marry, and that early. The proper age, generally recommended, is from Bar Mitsah to eighteen. This rule however is not strictly kept by the British Jews—they, frequently, marry at a similar age to that of their Gentile neighbours. The restriction in intercourse among the two sexes, and other circumstances in Jewish society, have given rise to a class of persons called *Shadchanim*, whose business it is to act as match-makers. The *Shadchan*, after selecting the parties, and settling the affair in his own mind, makes the first proposals to the parents, or guardians; and if approved on both sides, the young couple begin their courtship. The *Shadchan* is not so much in request as formerly, nor as he yet is in some other countries on the Continent, as most marriages here are from mutual affection.—*The British Jews*.

CLEAR ATMOSPHERE IN THE HIGH PRAIRIES.—The atmosphere in these regions is extremely healthy, and its effect upon the constitution something wonderful; so much so, that persons never suffer from coughs or colds, the complaint is quite unknown. So clear is the air, that the natural range of sight is greatly extended, and distant objects may be clearly and easily seen, which in these islands, or in the States of America, it would be impossible to recognize or define. It is almost like looking through a telescope. Another peculiarity is the great difficulty a person unaccustomed to the prairie finds in ascertaining the relative distances of objects, and consequently in estimating their size. I have frequently made myself, and seen others make the blunder of mistaking a buffalo bull for a crow, or more frequently a crow for a buffalo bull. The eye ranges over a sea of short waving grass, without a single intervening object to afford it the accustomed means of estimating relative size and distance. The appetite in this healthy region is also greatly increased, and I have been told by American physicians that many are the instances where consumption has been completely eradicated from the constitutions of people travelling up into these regions, even under circumstances exposing them to very great hardships.—*Palliser's Rambles of a Hunter in the Prairies*.

THE MOTHER.

(Selected.)

Cling to thy mother; for she was the first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nursed;
And when, midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgeling from her nest;
And, now her steps are feeble, be her stay
Whose strength was thine in thy most feeble day.